

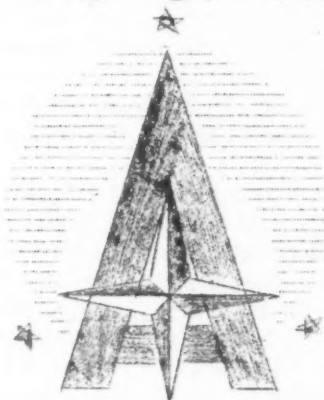
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LOCH NESS AND OTHER LEGENDARY MONSTERS	102
SCIENTIFIC ATLANTOLOGY, ITS PATHS AND PROBLEMS by N.F. Zhirov	103
THE BLACK STONE IDOL OF TIAHUANACO by P. Allan	113
BOOKS	115

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LOCH NESS AND OTHER LEGENDARY MONSTERS

It had been intended to publish in this issue the text, with many illustrations, of Mr. Patrick Murray's lecture on the Loch Ness Monster given at the Symposium at Enfield, on Saturday, 26th September last.

Unfortunately certain minor technical snags appeared and it will not be possible to do this before the next number.

These legendary monsters are divided into several groups, such as those in inland lakes of the Loch Ness type, which have also been recorded in Canada and Africa. Then we have the Sea Serpents and other oceanic monsters, of which we have many records, and which may or may not be akin to those in the inland lakes. There are also the Kraken or Giant Squids, which have a long history, starting, perhaps, with the battle between Hercules and the Hydra in Greek Myth.

Another and completely different series of legends covers giant birds of which the roc or rukh are representatives. When Dr. Leakhey announced the other day that in East Africa bones had been found of giant ostriches, contemporary with man, which may have been 17 feet or more in height, it is easy to see that legends of this type had their origin in fact, but it would seem that half a million years is rather a long period for a legend to persist and that there may well have been later instances to account for the tales in the Arabian Nights.

The Editor would appreciate correspondence from readers on these points, which could assist in compiling a bibliography.

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SCIENTIFIC ATLANTOLOGY, ITS PATHS AND PROBLEMS

by N.F.Zhirov, Dr. of Chemical Sciences (USSR)
(Translated by E. Cordasco)

The centuries of history, the unique character and extensive literature on the problem of Atlantis rightly confer upon it the title of Atlantology, and the questions which Atlantology as a science can resolve are reviewed below.

Why does the problem of Atlantis ever continue to arouse the interest of intellectual society? It is evident that the reasons are several. Firstly, the impact on man's imagination of the immense and unprecedented cataclysm which engulfed Atlantis. The history of man does not record any other catastrophe of comparable magnitude and consequences, although many instances are known of earthquakes and floods in which tens and even hundreds of thousands of people perished.

Secondly, the disappearance of Atlantis under the ocean was echoed strangely in the myths of universal floods retained by many peoples in the world, often closely associated with their religious beliefs. And thirdly, the legend of Atlantis and similar myths proffered memories of the golden age of man, when general well-being supposedly reigned, thus linking the story of Atlantis with the legend of paradise. Obviously, this last reason is accountable for the appearance in recent decades of a vast amount of literature on the theme "Atlantis, the Golden Age of Man" which bears no relation to the scientific aspects of the problem. In a number of instances, enthusiasm over Atlantis took strange forms, with a wealth of mysticism amounting to a psychosis of "atlantomania". It must be noted that the intervention of these "atlantomaniacs" in the study of the problem, has wrought undeniable harm, discrediting it in the eyes of many members of the world of science. In general, it must be stated that the Atlantis problem has been utilised for purposes far removed from science, and that it has been greatly cluttered with

pseudo-scientific rubbish, the removal of which is the first essential for scientific atlantology.

The basic, and in fact, almost the only historic document about Atlantis is, obviously, the record by Plato. The overwhelming majority of scholars, beginning with his pupil Aristotle, treated with scepticism even the possible existence of the legendary island or continent, regarding it as a figment of imagination especially invented by Plato for purposes of propaganda, and to support his social-political and philosophic views.

The main reason for scepticism concerning Atlantis, and especially regarding Plato, lies in the circumstances which give the whole problem its fantastic incredibility: firstly, the location of Atlantis in the Atlantic Ocean where, it was generally believed, only the Atlantic Ocean had ever existed, and secondly, the presence upon it of a civilised people while simultaneously the rest of humanity was still in a state of primeval savagery, having only just learned to use the bow and arrow, and acquired the primitive rudiments of coastal fishery. This was a precedent without parallel in the history of man, not conforming to any of its canons. This explains why the vast majority of atlantologists, up to most recent times, wishing to prove the reality of Atlantis and being unable to overcome the difficulties of the problem, preferred to by-pass them, and denied the very essence of the matter, namely, the date of the loss of Atlantis, and its position in the Atlantic Ocean.

There is no direct evidence of the previous existence of Atlantis, nor have material relics of its civilisation been preserved. The supposed site where it was engulfed now lies deep beneath the ocean. The search therefore, must be for factual pointers, the interpretation of which can be related to Atlantis. In doing so, it is not necessary to look for exact correspondence of these facts with the descriptions given by Plato, because even though it is the only extant documentary record, it nevertheless requires a serious critical approach. The same applies to other myths, legends and traditions quoted by atlantologists. The only essential condition which confronts the serious atlantologist is the

geographical correspondence, that is, the location of the object indicated in the myth, legend or tradition, in the Atlantic Ocean. This is because a critical and unprejudiced study of Plato's material leads to the conclusion that no doubt on the importance of the descriptions is aroused only by that which concerns the location and the geographical features of Atlantis. The rest, particularly the description of pre-Athenian kingdoms, the cultural splendour and the might of the Atlanteans, the wars between them and the pre-Athenians, all arouse justifiable doubts.

Attentive, detailed study of all the material relating to the Atlantis question leads one to conclude that, properly speaking, there are really two quite separate problems: the problem of the existence of Atlantis as a historico-geographic entity, and the problem of the origin of prehistoric civilisations. Speaking generally, Atlantis might be connected with the problem of prehistoric civilisations, but, in principle, it might not. Even supposing that a prehistoric civilisation did not exist on Atlantis, and that its population did not differ in barbarism from the rest of humanity, the very fact of the existence of Atlantis as a geographic item of quite recent geological history has enormous scientific significance, aiding the explanation of many other strange facts. Consequently, the Atlantis problem must be studied primarily as a geological problem, and only by ascertaining the geological history of the Atlantic Ocean, especially of the glacial and post-glacial periods, together with painstaking and objective oceanographic research, can this age-old riddle finally be resolved. Not even the most exhaustive historic-ethnic researches could ever find any positive solution. Atlantean history can be proved only by first proving the existence of Atlantis itself. This is possible only with the aid of geology and oceanology.

Emphasising again that the Atlantis problem is primarily geological and not historical, the solution of the problem as a whole depends upon the knowledge of the geological history of Atlantis. If geology and oceanology prove definitely and incontestably that Atlantis never

existed, and never could have existed, there is no problem.

But, assuming that Atlantis did exist, and could have been inhabited by a sufficiently cultured population, then one must conclude that the legend of Atlantis is without precedent in the annals of mankind. Between the date of its existence and the present day lies the great interval - the only one of its kind - of twelve thousand years. At first glance, the difference in time between the Atlantean civilisation and the earliest world civilisations known to us, for example, of Sumeria and Egypt, is not inconsiderable, and is calculated at several thousand years. This makes acceptable the hypothesis that the development of man on Atlantis could, for some reason, have been accelerated. Contemporary science does not, in principle, deny the possibility of the rapid development of intelligent man during the palaeolithic era. In this regard, it is not at all essential that the actual state of Atlantean civilisation should correspond exactly with Plato's description, in which the author's embellishments, exaggerations and fantasies are not lacking. Here, one of the tasks of scientific atlantology would be to study the contributory causes of the swifter development of mankind during the palaeolithic era.

The peculiar characteristic of the great majority of works on Atlantis, even of most recent date, is their historico-ethnic leaning. Due to the lack of any undeniably authentic material relics of Atlantean culture, all these works are based mainly on Plato's narrative and certain other legends, introducing more or less sound, sometimes very ingenious, but most often very fanciful, hypotheses. Therefore, the testimony of these works for sceptically minded scholars - and they are in the majority - is not significant. The problem itself is one that requires the application of a whole range of science, in addition to the branches of linguistics and history of ancient literature, whose representatives usually concerned themselves only with the critique of Plato's text. Critical analysis of even the more serious works on atlantology leads to the conclusion that

nearly all of them are not free of major errors and omissions, due mainly to their uncritical acceptance of, and confidence in, the material used, often, as in the famous article by Paul Schliemann, obviously untrue. This, in its turn, is due to inadequate knowledge of original sources and the desire to array a maximum of facts as testimony in support of the author's views. It is even more significant that very few serious works on atlantology have come from the pens of scholars with adequate encyclopaedic perspective.

The nature of the Atlantis problem is such that the proof of its reality consists in a complexity of innumerable small facts and observations, connected with diverse branches of science. Each of these taken separately and unrelated to other facts established by other branches of science, has little significance and cannot serve as unquestionable, positive evidence. It can be stated definitely that the budding new science of atlantology involves the study of a vast number and variety of small facts of different kinds and origins, which are all too often overlooked. The work of the atlantologist may be compared with that of the archaeologist, sifting mounds of soil and rubble to discover one tiny fragment of value.

Thus, the task of atlantology is to discover the truth in the various historic sources, including the narrative of Plato, and to find corroboration in the evidence provided by other branches of science. But the atlantologist's task is even wider in scope, not limited to the study only of the problem of Atlantis. Atlantology is confronted also with the greater problem of studying other submerged continents in relation to the evolution and development of mankind. If Atlantis is the first and foremost part of atlantology, it is followed by West and East Pacifis in the Pacific and Lemuria in the Indian Oceans, the sinking of which probably also occurred within the memory of man. Unfortunately, these sectors of atlantology are supplied with the most meagre geological and oceanographic data. Atlantologists must therefore strive by every means in their power to extend the geological and oceanographical

researches in the region of the Albatros Plateau and the Carolines in the Pacific Ocean, and in the region of the central Indian submarine ridge in the Indian Ocean.

Actually, the science of atlantology can be regarded as a branch of bio-geography of the final quaternary epoch of our earth's geological history, since that part of it relates to the period immediately preceding our own historical era, beginning with the conclusion of the ice age in the northern hemisphere. An important part in the study must therefore be given not only to geological but also to biological factors, including a whole series of problems of anthropology and anthropogenesis. Unfortunately, the contemporary standpoint of geology is still such that in its views on the nature, origin and history of the oceans - the problem most closely connected with that of Atlantis and the other submerged continents - there does not exist one single opinion which is incapable of contradiction. Therefore, existing theories and hypotheses must be approached critically, applying the knowledge gained from other sciences, but this critical approach cannot diminish the major significance of geological factors for atlantology. Consequently, atlantology as a branch of bio-geography must seek its own path to the solution of the problems confronting it, without waiting for the results of future discoveries by other branches of science. But atlantology itself is still too young a science to depend only upon its own already sufficiently tried methods, and it must utilise the data and factual material of other sciences. Atlantology is the science of coordination, and its method of comparison hitherto applied by no other science obviously has a great future, in the critical collation of factual information and evidence from the most varied fields of human knowledge. Being therefore a many-sided science, applying to its problems a great variety of scientific principles, from astronomy, geology and oceanology to anthropology, ethnography and linguistics, atlantology requires of its followers great erudition and encyclopaedic knowledge, and either hypercriticism or simple credulity can do great harm to the problem as a whole. Atlantology as an entirely new science with

unique, most unusual scientific principles, is only now taking birth in the pangs of the struggle against general scepticism and pseudo-scientific credulity, and the indifference or harshly negative attitude of most scholars of those very sciences most closely concerned with it. The present state of atlantology is still such that, with few exceptions, serious students prefer to deal with the problem of Atlantis either negatively, or by ignoring it altogether, because in most cases a positive approach might endanger one's reputation as a scientist. One of the foremost representatives of contemporary scientific atlantology is the Swedish scientist Dr. R. Malaise who says in one of his works (1) that marine geology and oceanography are both so conservative that it is difficult, if not impossible for them to interpret most of their own more recent findings. Likewise the prominent American marine geologist Dr. M. Ewing (2) who took part in a number of oceanographic expeditions in the area where Atlantis is believed to have been submerged and, standing practically on its very threshold, could find no better comment than that there was no reason to believe this great submarine mountain range could be connected in any way with the legendary lost Atlantis described by Plato. Incidentally, to admit the existence of Atlantis would undermine the very basis of the hypothesis propounded and upheld ardently by Mr. Ewing himself - another of the reasons for stubborn conservatism!

In general, contemporary science is characterised by the narrowest specialisation, of which the well-known Norwegian traveller and writer Thor Heyerdahl (3) remarks that it requires each specialist to dig inside his own little plot, and nobody ever examined or compared his findings together with those from any other diggings. Malaise (1) also regards specialisation as the reason for conservatism and narrow limitation. This standpoint inevitably leads to hypercriticism, or at least, to preference for the negative view. Examples may be found in the pronouncements of learned scholars approaching the problem from the point of view of their own particular field. Thus the English geographical

historian J.O. Thomson (4) avows that the ancients are more to be forgiven than we are for accepting the mystifications of the story-tellers of Utopia. The German investigator of ancient traditions and legends of lost and mythical continents, R. Hennig (5) refers to the Atlantis of Plato as purely imaginary, unfounded upon any positive fact. All conclusions of this kind strengthen the contention that the problem of Atlantis cannot be solved by itself, even negatively, on the basis of one science alone. One cannot regard as objective scientific study the frequently practised general repudiation of everything relating to Atlantis, usually based on one-sided study only of Plato's text and poor acquaintance with other branches of science having a bearing on the problem. This attitude is not only easier and simpler, but also more comfortable and safer for the scientist or scholar. Of course, the easiest way to deal with the question of Atlantis is to deny everything connected with it, or to explain away any facts in its favour by wrong deductions, or simply by ignoring such facts, as has been done by L. Sprague de Camp (6) in his book devoted to the "debunking" of atlantology and atlantologists (7). The atlantologist must be governed by other principles: is this or that condition possible, is this or that a fact, and under what circumstances or premises could resulting discrepancy be reconciled with common knowledge, if it is based on the hypothesis that Atlantis could have existed, and that Plato's account contains a grain of truth. To find and to prove this grain is the difficult but worthy task of every atlantologist.

It has frequently been pointed out that the decisive factor in the whole problem is to establish the geological possibility of the existence of Atlantis during the period postulated by Plato. It is no less important to establish the possibility that the process of submersion of the last remnants of Atlantis could continue into current historical times. There are grounds for accepting the hypothesis that the Atlantic is an unstabilised area of the geological system, in which tectonic movement continues to the present day, of lesser geological extent than in the maximum period of mountain formation, yet

of equal portent in human knowledge. In this connection one could agree with the opinion of the French geologist, P. Termier (8) who considers this region of tectonic instability to be the zone in which the earth's crust is so unreliable that the most terrible cataclysm might occur at any moment. The well-known Soviet geo-tectonist, D.I. Mushketov (9) agrees with this view. The hypothesis of the tectonic instability of the Atlantic provides, in principle, for the possible submerging of Atlantis by degrees and at different times, until the sinking of its last remnants, however insignificant territorially, in our own historical times. This might reconcile many discrepancies and give an entirely fresh approach to the whole complex problem. This is why not only ancient myths and traditions are of interest, but also the legends of the Middle Ages concerning lost lands or vanished islands in the Atlantic. Of greater importance to atlantologists is the geological side, and they must devote special attention to current scientific data on the occurrence in the Atlantic region of major transgressions in the past, their extent and the areas affected, such as, for example, the transgression of Lyonesse, the sinking of the Dogger Bank, and the like. Furthermore, since the lost continent lay between the Old World and the New, the most ancient contacts between them, and in general, all those before Columbus, are of great interest in the search for new sources of information. One of the branches of atlantology closely connected with this question is historical atlantology, which examines the birth of the problem itself, the directions in which its study has developed, and the hypotheses propounded on the location of Atlantis and the cause of its loss. Clearly, such examination must be accompanied by critical assessment of these hypotheses in the light of contemporary science. Therefore historical atlantology must examine even the obviously fantastic hypotheses which have no scientific basis, as well as the pseudo-myths of the present day, in order to show how much pseudo-scientific scum has accumulated over this intensely interesting problem. Among the pseudo-myths are included the so-called esoteric legends of

Atlantis of the occultists and theosophists.

The majority of serious students of the Atlantis problem either completely rejected any examination of the occult tradition, or, like J. Bramwell (10) and A. Bessmertny (11), examined it from the purely psychological aspect. An adequately detailed scientific critique of this tradition does not yet exist, because the great work done by William Emmette Coleman was lost, according to L. Sprague de Camp (12) after the San Francisco earthquake, and was never published. It is necessary to examine this tradition and to subject it to careful scientific criticism mainly, and primarily, because it has set a certain stamp upon the work of many atlantologists. On closer examination, the influence of this tradition, and analogous falsehoods similar to the articles written by Paul Schliemann, will appear to be more significant than was to be supposed.

On the other hand, having subjected the occult tradition to critical examination, it would be interesting to establish whether it does contain, however small, a grain of truth. In ancient times, much positive knowledge formed part of the ritual mysteries of the initiated, and was handed down by word of mouth as secret teaching, as for example, that of the Druids, or of the "hermetic chain" of the priests of the Egyptian god Thoth. Possibly some fragments of esoteric knowledge, even if greatly distorted and modernised in form, may have reached the occultists of today. A. Le Plongeon (13) has expressed this idea of the inheritance of esoteric knowledge of antiquity being handed down, from the Pythagoreans, Orphics, and so on, through the Knights Templars, Rosicrucians, Masons, to contemporary occultists. Statements of the occultists about the existence in their possession of mysterious ancient documents, concealed to this day from the world of science, are most probably simply fictitious.

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THE BLACK STONE IDOL OF TIAHUANACO

by P. Allan

The Black Stone Idol is a small statue, in human form, about three feet in height, now in the Open-air Museum at La Paz. It is in a remarkably good state of preservation; so much so, in fact, that Posnansky was at first of the opinion it was "an imitation made by some modern sculptor for commercial ends". Later he changed his opinion and accepted it as an original work. Of its originality there can be no doubt when the symbolisms with which it is engraved are considered.

This Idol bears no signs of erosion or abrasion and the only damage it has suffered is to the point of its rather long nose and to its Crown. Fortunately the damage to the Crown is not extensive and the full series of symbols engraved on it can be reconstructed with complete certainty. This is of very great interest as the

symbols on the Crowns of all other human statues of Tiahuanaco are entirely destroyed, only the brackets remaining to indicate their number.

On the Crown of the Black Stone Idol, at the front, is a shell, and at the back a plume. At each side two condors spring from one bracket. Between each of these four points are two disks and a puma. The order of the symbols, from front to back, reading to either right or left, is thus: shell, disk, puma, disk, double condor, disk, puma, disk, plume: 18 symbols in all, with 16 brackets.

The engravings on the Idol are not deeply incised and their extent and nature can be seen only on very close inspection. They seem to have escaped Posnansky's eagle eye as he barely refers to them. This may have been due, at least in part, to the fact that, unlike the large idols of Tiahuanaco, the Black Stone Idol is not engraved all over, a fact which led Posnansky to the conclusion it was in an incomplete state. Whether or not this is so, it can at least be said that the engravings it bears give a very complete representation of the eclipse cycle on which its symbology is based.

The symbology of the Black Stone Idol is based on an eclipse cycle of 249 lunations, or 57 revolutions, in 192 days, i.e. $31\frac{1}{2}$ lunations in 24 days. The engravings are confined to the eclipse cycle and give no reference to the year. This eclipse cycle, however, indicates that the year consisted of 283 days, so that, in the series of Tiahuanaco monuments, the Black Stone Idol may be placed immediately before "Kochamama" in the Table on page 65 of "Atlantis", Vol.11, No.4.

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BOOKS

The Hapgood Theory

We have received from Mr. Charles H. Hapgood, a 45 page brochure, "The Interpretation of Ancient Legends in the light of the Theory of Earth's Shifting Crust", which will, doubtless, form part of his book on the subject to be issued shortly, publication in Britain having been held up by printing strike.

What to the writer is interesting is that here we have yet another - and logically valid - theory built up on the same series of myths and legends, plus geological and historical facts, as have been used for all the other theories, ranging from those of Hoerbiger and Velikovsky to Comyns Beaumont and Lewis Spence.

The tragedy is that it is difficult to postulate a situation which would enable more than a couple of them to be right at the same time. This is not a criticism of Mr. Hapgood's work, but rather an appreciation of the difficulty facing anybody who starts delving into the early history of man and the pre history of the earth before man appeared. Here it should be made clear that history begins with the arrival of the first man, say anything between half a million and a million years ago, pre history is everything that happened from the appearance of the Earth as a planet separated from whatever cosmic mass gave it birth until the appearance of mankind.

Taking this as a basis it can be appreciated that no legend or myth can possibly describe anything which happened in the pre historic period as there were no humans there to observe it and the writing of fiction was unknown. From this it is logical to assume that any event which man has described, no matter how badly, is an historical one. The number of disaster and creation legends quoted by Mr. Hapgood is impressively large, but it could have been doubled or even tripled with ease by

even a small extension of his sources to include Sir James Frazer, Bancroft, Patai, Vikentiev, Fischer, Wallis Budge, or even myself.

Again this is not a criticism but rather a recognition that it is not the material for investigation which is lacking but rather the determination of its value. All of these legends can be equally well used to support any of the following theories:

- a. Hoerbiger: Planetary involution with consequent disasters as moons and even small planets crash on bigger ones.
- b. Velikovsky: Disasters caused by the Planet Venus.
- c. Kamienski: Cometary origin of disasters (also followed by Comyns Beaumont).
- d. Wegener: Floating continents.
- e. Hapgood: Shifting crust

and, doubtless, many others.

We research workers are in the position of somebody who has just had delivered to them several trunks full of mixed up bits of jigsaw puzzles, without having the slightest idea if it is one puzzle or a quantity of them, or even whether it (or they) is two or three dimensional. While there are a few bits missing which may be expected to turn up in the near future, all the essential pieces are in our hands, if only we knew exactly what to do with them and to which portion of the picture they belong.

The tragedy of this kind of research work is that the historian - whether professional or amateur - is far too uncertain of his professional status to risk it by allowing myths and legends together with their geological contexts, to be even considered as sources for early history, instead they casually dismiss the whole question

by assuming, wrongly, that history begins with the written record, anything before then is a matter for the archaeologist or the anthropologist who are both mainly interested in things you can see and touch rather than in those which one can hear. The folklorist, who should be interested, tends to be lost in a maze of local customs, most of which are of recent date, and to be chary of venturing into the highways and byways of the fairly remote past.

What then is there left? The unpleasing fact that anybody who starts to work out the history of the Earth through legends and myths, can be assured that not only will his support from official bodies be scanty in the extreme, but he is much more likely to find himself at loggerheads with them at every step he takes.

In consequence of this nobody in this field of activity, and there are between two and three dozen at work now, has at his disposal any collated body of information as a basis for his work, but has to build up one for himself, usually at his own expense. The possibility of microfilming source material, of analysing and building up a library of punched cards or tape on all the different catastrophe and creation legends known, thus enabling a critical appreciation of the facts known to be essayed and repeated time and time again until we get a coherent picture.

It does not matter which one of these theories is right but rather that they cannot all be right at once.

In conclusion Mr. Hapgood should be congratulated on the work he has put in to develop his thesis which is clearly written and logically put. If he has failed to entirely convince your editor, it is not for lack of anything that he could have done but rather because, at the moment, the odds are heavily against him.

The English edition of the book by Mr. Hapgood will be reviewed as soon as it appears. E.S.

Atlantis, Paris, No. 198, Sept-Oct. 1959.

For the first time for many years our French colleagues have actually published something on Atlantis, a most interesting article by R.M. Gattefosse : "Deux Siecles de Publications Atlantalogiques", giving a list of important publications in this field.

We are particularly pleased at this, as we had felt that the original idea of seeking to discover Atlantis, which inspired Paul le Cour and the other founders of Atlantis in 1926, had tended to become lost in a sea of metaphysics, which seemed regrettable, if only because there are many organisations interested in that subject and but few in Atlantis.

With the closing down of "L'Atlantide de Demain" and the absence of M. Guiraud; the failure of the revival of "L'Atlantide in Italia" edited by N.Russo of Bari to materialise; the masterly inactivity of the Austrian Hoerbiger Institute since the war; the closing down of the WEL organisation in Germany; your editor had the horrible feeling that his was the only publication still existing that was interested in the actual discovery of Atlantis, apart from occult traumatic and the like. Our congratulations go to M. Jacques d'Ares for his return to the fold.

We would like to take issue with our friend Ivan Tournier when he says in his review of "Les Derniers Atlantes" that the Auroche and the Urus are not the same. We have argued this point with various Polish and German experts on several occasions, and it has always been agreed with reluctance that they were but differing names for the same species. If M. Paul Bouchet cares to send us a copy of his book - we have no idea of his address or how much it costs - we shall be delighted not only to review it but also to pay for it.

E.S.



Our companion journal PENDULUM carried in October an interesting article by Professor Kamienski on the ZODIAC, commenting on the relationship between the Astronomical and the Astrological concepts. Post free 2/6 or 40 Cents.

BOOKS OF INTEREST

The Great Idol of Tiahuanaco, P.Allan and H.S. Bellamy.	38/- or £6.00
Calendar of Tiahuanaco, P.Allan and H.S. Bellamy.	52/6 or £7.50
Life History of Our Earth, H.S. Bellamy	17/6 or £3.00
Plato and Hoerbiger, H.S.Bellamy; Hoerbiger Bibliography.	2/4 or £0.40
The Gravitational Wave, A.Glazewski	12/- or £2.00
A New Suspension of the Magnetic Needle, A. Glazewski.	2/9 or £0.50
White Goddess, R. Graves	44/- or £7.00
Blavatsky and Hoerbiger, W.Angus Jones	2/10 or £0.50
The Ether and its Vortices, C.E. Krafft	12/- -
Glimpses of the Unseen World, C.E. Krafft	12/- -
God of the Witches, M.Murray	27/- or £4.50
Atlantis, J. Spanuth	22/6 or £3.50
Atlantis: Key to the Past; Classical References to Atlantis; and Glastonbury, E. Sykes.	2/4 or £0.40
Dictionary of Non-Classical Myth, E. Sykes	19/- or £3.20
Lemuria, E. Sykes.	2/4 or £0.40
Mysteries of Ancient South America, H.T. Wilkins	31/- pf -
Schliemann Mystery, E. Sykes	2/4 or £0.40
Titicaca, E. Sykes.	2/4 or £0.40
Atlantis, Donnelly and Sykes	35/- -
Unified Field, R. Thornton	3/9 or £0.70
Evolution of Matter, A.W.P. Tulip	2/4 of £0.40
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